

The Crisis of Attention: An Exercise in Vigilance

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Abstract

Attention words that restate the work of the mind unlock in us what we mutely know, seeds for the future. These words conjure up ‘something coming after’, setting in train impulsive images of something ahead. We thrive on for meanings below the surface, like ‘apprehension’ for example in the speaker or writer as prophet. Going from the known to the unknown, we first balance stories with digital text analytic tools and with philosophy of mind. This allows one to see what it means to trust, distilled down and down into paying attention in its many guises. In another go, we use the same playbook with everyday-reality Public Statements from China, India, Russia, EU, UN and NATO. All in all, a defiant reading that calls in social sciences, literature, philosophy through Craik’s “nature of explanation”, Heidegger’s “finitude of time”, and Collingwood’s “levels of consciousness”, and last, philosophy of science with Prigogine and Stengers’s “order out of chaos”.

Keywords

presence of mind, awareness, attention, insight, vigilance

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1. The Economy of Attention

“We need a new vocabulary of attention” (Iris Murdoch, 1961, p. 20)

“Against Dryness” (Murdoch, 1961) is the overriding belief of the present work. Taking on attention revvs up an issue often part of items not seen, that is, investing unrequitedly in other selves toward a shared power and a personal way of seeing. Attention is *“difficult to package or paraphrase, or reduce to propositions”* writes Greenwell (2024, p. 177) in a novel rife with attentiveness. Indeed, giving a name to wants is difficult. Attention again, yet valued by gentlemen and their signatures, that is, *“thoughtfulness, trust, belief in people and consideration for people and their work”* (reference lost), alike to Plato’s ‘attention’ as that *“where there is knowledge, good-will and candour”* (Plato, 2004, p. 68, c. 487). That wants looking into the clockwork of thoughts (and words) of attention in every nook of recent and vintage debates. The form of which is to take a step back and retrace the underground movements of these thoughts and words from the beginning, in novels and public statements registered from as far as possible. Timing should be sound. Yet ‘attention to’ may not occur, being only a presage, or a *“noumenon”* (Florensky, 2004, pp. xi, 176), that is, a silent intuition – as in a fissure –, what Scriven (1959, p. 477) dubs as being part of “irregular subjects”, precluding full prediction, yet no reason to step aside. So the worth and need to look for recurring cases and redress the state of affairs - through repeated samples and searches – and capture in novels and statements the innermost workings of attention (Craik, 1967, p. 50; Scriven, 1959, p. 481).

“For we use a language and an logic derived from the observation of objects and their behaviour, and so arranged that words and the rules for their combination and usage give them all the properties of objects for any given purpose. Objects act causally on one another; words can be made to imply other words, by the rules of implication, themselves founded on the rules of causality which govern material things” (Craik, 1967, pp. 78-79).

1.1 The revenge of attention

In Woolf’s (2004) *“Mrs. Dalloway”* stream of consciousness centenary novel (May 1925) – and theory of life and death -, the *“thought”* word appears 258 times (on average, once and a half times a page). Reader understands the word but not just that. One way leading to another, reader also seizes other senses diffusing through that *“thought”* word, senses carrying

intentional freight laying at the core of and forecasting further developments throughout ¹. Call it inwardness. In return, the ‘*thought*’ word tells also something that permeates through Mrs. Dalloway’s state of mind, besides the word itself. Here one shows cause for what’s behind Mrs. Dalloway’s head, letting words and thoughts permeate one another into the trailblazing work of her mind in a single day, the novel time span. From now on, the present governing idea: Our own version of a portal to people’s mind and intents through their words.

Missing a staying power, attention didn’t always get its due, as if a footnote in social science ². We may have missed something, a moving force relegated to outer spaces (Bergson’s “*supplément d’âme*”, 1951, p. 330) that could add up something to the soul of social science, namely, Bergson’s (1951, p. 34) ‘open soul’ – *l’âme ouverte* –. Missing other minds by missing the value of words that restate the work of the mind. The present aim fingers (read: is to set it straight and reacquaint social science with) a belied, now renewed creed (Forster, 1951, p. 65). Hurrying to read or listen, we may lose the opportunity to listen to or read the other’s minds and create meaning. Alternatively, we may regain time by paying attention to forgotten details, what Ionesco (2021, p. 129) dubbed ‘the usefulness of the uselessness, the uselessness of the usefulness’ [*l’utilité de l’inutile, l’inutilité de l’utile*]. Or just the archaeology of attention.

The demise of attention (Hayes, 2025) ³ is a danger for democracy as well, as by switching off from the news, commodifying attention by sweeping up for more screen and phone time (Carr, 2020) ⁴. (About news avoidance as danger to democracy, see

¹ “*One of the most fundamental properties of thought is its power of predicting events*” (Kenneth Craik, 1967, p. 50).

² As early as 1890, William James (‘Attention’, Chapter XI, p. 403-404) pointed to the neglect of attention by British psychologists. “*Everyone knows what attention is. It is the taking possession by the mind, in clear and vivid form, of one out of what seem several simultaneously possible objects or trains of thought, localization, concentration, of consciousness are of its essence*”. As well, learning to pay attention may help mental wellness and personal growth, as through enriched self-identity at work and in affinities.

³ Note the subtitle of Hayes’ volume: “*How attention became the world’s most endangered resource*”.

⁴ Carr argues the internet diminishes our power to concentrate and contemplate. (<https://catholicinsight.com/2024/04/04/the-shallows-what-the-internet-is-doing-to-our-brains/>). As where technologies “*produced a world in which attention is being extracted from us, commodified, and sold at a price, often in millisecond auctions to advertisers*” (<https://www.theatlantic.com/podcasts/archive/2025/01/chris-hayes-attention/681500/>). Then sold at scale, like labor at Marx and Engels’ time (“*The Communist Manifesto*”, 2002/1848).

<https://reutersinstitute.politics.ox.ac.uk/digital-news-report/2024/dnr-executive-summary>].⁵

See also Mark (2024) on ‘zapping’ and ‘second screening’, that is, being tethered to two screens at the same time, like phone and tv.

How, for example, one often understands the topic of minds and brain as useless or non-utilitarian pieties in faceless cities and officialdoms – though what’s in other people’s heads is part of the “individual and society” make-up, however ambiguous. It would be proper for social science to streamline its goings from now to then. And wising up about how reading a novel leads to discover another mind. There is hope and time for another go. Precisely, resurfacing the topic of attention, Duttlinger’s⁶ “*Attention and Distraction*” (2022a) does service to the field by levelling the ripples of psychology’s moral values⁷. Oatley (2011) and Duttlinger (2007, 2022b), keeping in mind Adam Smith’s 2010 *Theory of Moral Sentiments*, chapter I “Of Sympathy”, each had it about the “theory of mind”⁸. In her way, Virginia Woolf too carved out a pitch-perfect theory of mind as in “*The Waves*” (2016) or “*Mrs. Dalloway*” (2004). In a recent podcast (“*The War for your Attention*”) and book, Chris Hayes (2025) refers to voluntary (read ‘conscious will’) attention and compelled attention (‘merely staying

⁵ “*The Strait Times*” (Singapore) International Edition, Opinion Section: Jemima Kelly “*News avoidance: The danger to democracy*”, October 14, 2024 (<https://www.straitstimes.com/opinion/news-avoidance-the-danger-to-democracy>).

⁶ The archaeology of attention (at the dawn of psychology): The general run of present-day social science does not make much case of attention within their respective canons. German psychologists and physiologists did, and a long time ago at that (Aveling, 1932; Benshop, 1998; Michotte, 1912) as Duttlinger (2022a) describes convincingly. Duttlinger’s chapter 4 “Psychotechnics: Training the Mind” clearly sets the difference between attention “then” and attention “now”. The tachistoscope was meant to evaluate the efficiency of visual attention (but not only) of people who intended to enter into professions that required a high degree of attention, say pilots, drivers, sharpshooters, submariners, machine operators, typists. In brief, skilled people in on task. This is still the case now while the field of attention extends well over psychotechnics. Somehow, operating the tachistoscope was a way of exploring transmission of information *avant la lettre* in the way of Shannon and Weaver (1964).

⁷ It would be cavalier to summarize Duttlinger’s achievement with these few words. There is much more there to grab, should one be interested in the role of German psychologists in the development of psychology.

⁸ The word “attention” appears 107 times in Smith’s 2012 “*The Wealth of Nations*”; also in an array of authors as Kidd & Castano (2013), Kidd, Ongis, & Castano (2016), Castano, Martingano, & Perconti (2020), and Lukács (1971); and in Brooks (2022) on the role of time in the novel. On Google Ngram Viewer, the entry ‘attention’ is ticking up again from a lowest in 1990

(https://books.google.com/ngrams/graph?content=attention&year_start=1800&year_end=2022&corpus=en&smoothing=3&case_insensitive=false; also: <https://mindowl.org/open-attention>).

on alert' state of mind of time interrupted), followed or not by 'want', and their relevance in our plural world ⁹. Hence the idea there are styles of attention, beside attention and distraction (more at 2.1.1. The Skeins of Attention: Putting the binaries of voluntary and compelled attention into lexicons).

Segueing smoothly to another point, with less familiar yet world-transforming cultures as China or India, humanists and social scientists need to convert into proxy fixers. Their task – and ours - would be merely to message, possibly sympathize with them (Harding, 2024; Stahuljak, 2024). Making known the scheme may prompt ones to talk about the Global South the way ones talk about the EU for example. The main draw of exploring Public Statements is not to “read the mind” of Heads of States – *heaven forbid* –, but merely to see how much attention they take into the receiving ears through their statements.

1.2 The *Kairos* ¹⁰ moment: Abiding relevance of attention and democracy

Some good comes from Forster's “What I believe” chapter (1951, pp. 65-73) arguing for “*Tolerance, good temper and sympathy ... are what matter really*”. Adding “*they must come to the front before long*”, against-the-grain words that net the idea of attention (and wants, its aftereffects, that still have to be given names). That the book title itself is no less than “*Two Cheers for Democracy*” points to the nearness of attention and the idea of democracy and fuels it. Even at arm's length, tolerance, good temper, sympathy and other such loom as tools for democracy ¹¹. With this, Forster meant that it's possible to bring language science to a way of government. Then recommending “personal relationships”, “reliability ... with natural warmth”, then “democracy” of people who “do not see life in terms of power” (Applebaum, 2024), then “love”, “loyalty”, “sensitivity”, but not “force” “for the strong are so stupid”, nor “hero-worship” nor “Great Men” “when they come a cropper”.

Or hear Iris Murdoch's “*The Sovereignty of Good*” (2001, p. 81), “*Attention is rewarded by a knowledge of reality. Love of Russian leads me away from myself towards something alien to me, something which my consciousness cannot take over, swallow up, deny or make unreal*”). That is, giving a place for values in social science through a scalpel work for moral

⁹ “*There is a real desire when there is an effort of attention*” (Weil, 1959, p. 107). That is, it is when one notices (‘attention’) a person that one may (or not) ‘desire’ to approach that person, after which co-opted attention and want untie themselves. No synthesis though here of attention and want, even if attention begets want.

¹⁰ Miller, 1992; Harker, 2007; on the way attention capitalism affects our mind, see Hayes's “*The Siren's Call*” (2025).

¹¹ “*Only connect*” rather than live in fragments, repeated three times in his “*Howards End*” (Forster, 2012, chapter 22).

psychology. In the present case, by detecting attention-related words and isolating them into semantic filters dubbed ‘lexicons’ (to explore later here).

At the opposite is the view that “the crisis of care” (Greenwell, 2024, p. 21) could open a door to falsehood through bombast, or at least to a crisis of credibility (Pennycook et al., 2021), or in-our-face words followed by weariness in burnout (Golonka and others, 2017), each leading to the attrition of memory and attention. It stand to reason to utilize world leaders words, beyond double-talk and other devious writing or speaking of current communications and social media (Viktorovitch, 2023). Mind and democracy deserve a reality check regarding authority, violence, war, genocides, dictatorships, and other wrenching autocracies: Indeed, Forster’s (1951) tolerance, good temper and sympathy versus the arbitrariness of power (Sophocles, 2008) and “*the unreasonable silence of the world*” (Camus, 2005, p. 26).

1.3 Words of attention in stories

Casting the net wide: In contrast with the psychotechnics approach ⁽⁶⁾, another side of social science is cut for dealing with the language and words of attention, the high-water mark of this study. Two ways come to mind to draw attention in stories. One way, briefly travelled here, consists of Shklovsky’s way (1990, p. 13; also Berlina, 2016a, b; Vitale, 2013) and his “*make it difficult*” to keep attention awake. There, Shklovsky (1990, p. 13) described the “*principle of difficulty*” to create “enstrangement” (*остранение*, with one ‘н’ as Shklovsky wanted it). The purpose of “enstrangement” is “to lead us to a knowledge of a thing through the organ of sight instead of recognition” (Shklovsky, 1990, p. 6) ¹².

Novelists and text analysts’ other and major way (see 2.2 for details) is to pan texts against a backdrop of “surveillance capitalism” (Zuboff, 2019, p. 9; Naughton, 2023, on attention economy; Cukier & Mayer-Schoenberger, 2013, on datafication) as an inconspicuous act of democracy (Runciman, 2019). Hear Peter Brooks’s (2022, p. 152) ¹³ on “how stories are used to motivate and control populations”, esp. the last paragraph of his “*Seduced by Story*”:

¹² In “*Kholstomer*” (Shklovsky, 1990, p. 7), a story told from the point of view of a horse, the objects are ‘enstranged’ (*sic*) not by our perception but by that of the horse. Here is how the horse views the institution of property: “*What they were saying about flogging and about Christianity I understood very well. But I was completely mystified by the meaning of the phrase ‘my colt’ or ‘his colt’. I could see that humans presupposed a special relationship between me and the stable. What the nature of that relationship was I could not fathom at the time.*”

¹³ Peter Brooks offers a refreshing point of view on the way to think of analyzing text.

“The role of the literary humanities in public life may be this: to provide public tools of resistance to bogus and totalizing world explanations, to broadcast the means to dismantle the noxious myths of our time” (p. 152).

Weedy novels of varying vintages analyzed here are miles away from the dry data extracted from them and made sense of. Beauty, aesthetics do not make company with analytic treatments. To return to our thread, looking at pensiveness and its verbal alternatives gives us the needed angle to entertain Peter Brooks’s (2022, p. 63) idea about pensiveness that *“it leaves the reader, in turn, to ponder its suggested meanings and significance”*. In this sense, attention words involve the reader. But wait. In the novel, meaning and significance come into being over time. Writes Lukács (1971, p. 127), *“Only in the novel and in certain epic forms resembling the novel does memory occur as a creative force affecting the object and transforming it”*, understand, *“the meaning of life”* (Benjamin, 2007, *“The Storyteller”*, p. 99)¹⁴. Yes, novels are reconstructive, ending into moments of truth telling. In this regard, both Peter Brooks (2022) and Wallace Stevens (1997) dismiss AI for stories¹⁵. Says Brooks¹⁶ (2022, p. 49), referring to one of Freud’s essay, one *“may never recover a verifiable past history”* and *“Against the plot of narrative knowing in many a story lies the weight of unknowing: the sinister power of nescience”* (Brooks, 2022, p. 50; also Ishiguro, 1989, p. 244, *“The evening is the best part of the day”* and Kracauer, 1995, pp. 47-64). In short, knowledgeable and cogent is Wallace Stevens’ statement about ‘imagination as value’: *“We cannot look at the past or the future except by means of the imagination”* (Stevens, 1997, p. 731; Bruner, 1991); in economics, Akerlof and Schiller (2009, p. 54) argue for the same¹⁷.

1.4 Stretching attention to Public Statements

Here one is out for the speeches, not the speakers, meaning there is nothing incendiary here, just sympathizing with. Nevertheless, as for stories, one hunts specifics to fashion them into tangles of meanings, that is, forensic fact-checking throughout seamlessly enchaind clues. Steering fly-on-the-wall digital text analytics comes often to challenging something in case we forget, but then only at a distance. Here too, *“the present rewrites the past”* (Brooks, 2022,

¹⁴ See the last sterling sentences of Flaubert’s (2006) *‘Sentimental Education’*: *“They related the story to each other in a prolix fashion, each supplementing the narrative where the other’s memory failed ; and, when they had finished the tale: ‘I believe that was the best time we ever had ! said Frederick. ‘ Well, perhaps ! Yes, I, too, believe that was the best time we ever had,” said Deslauriers.”*

¹⁵ Dependable WordStat 2025 (<https://provalisresearch.com/>) now includes Generative AI with text analytics.

¹⁶ Against Dilthey’s (2010) historicism that present actions need to be explained historically. Still, more often than not, human being goes to war for a past off base story.

¹⁷ *“The stories no longer merely explain the facts; they are the facts”*.

p. 143). This is so because keeping track and enchainning clues (using shotgun lexicons - more later about lexicons) is no more than an understanding of the present arrangements.

Note how the odd constituency of text analysts is not closer to the historian than to the reporter. Both historian and text analyst are bound to explain, for the text analyst getting an edge, the theory under lexicons, while the reporter merely reports happenings “as models of the course of the world” (Benjamin, 2007, *The Storyteller*, p. 96; but see Anderson, 2024). Besides, attention words, almost undetectable though hiding in plain sight, seep through texts as if mute “lexical leakages” (Spence, 1980). Aiming at what’s to come remains the analyst’s task, as is the case, at another level, in mass surveillance or risk management ¹⁸.

2. Methods: Lexicons and corpora

The usual run of digital text analytics consists of setting an instrument between the analyst and the text. The instrument needs calibration by testing the string between the instrument and what it measures in conditions as varied as possible, casting a wide net (Craik, 1967, p. 3; also Turing, 1950, p. 448). A theoretical model lies between the instrument and the text, making digital text analytics predictive and useful through professionals agreeing on certain models leading to bear out the hidden unity of a body of knowledge ¹⁹.

2.1 Lexicons

Benchmarks for analyzing texts, lexicons are the linchpins between text and analyst.

Homegrown lexicons, here made of attention-related words, poise to the surface expressions one doesn’t normally notice in texts. That is, getting off from several thousand words trains of thought as determined by the lexicons filtering buildup. And net them – trains of thoughts - to work for analysis and comparison. Results gained from theory-based tools should be more convincing than those gained from interpretations after the facts. As well, texts analysts apply lexicons repeatedly (Craik, 1967) on many other textual data sets to piece themes together, amend, confirm, and comfort the rationality underlying the lexicons.

2.1.1. Putting the binaries of voluntary and compelled attention into lexicons

“We don't think discursively at all; instead, we think in leaps. ... All active attention is discontinuous” (Musil, 1999, p. 73).

Two lexicons were developed, dubbing one ‘voluntary attention’, the other, ‘compelled attention’, turning the issue of distraction on its head. The latter ‘compelled attention’ matches

¹⁸ That is, the course of identifying, assessing and controlling threats to an organization's capital, earnings and operations, but still “*engineers of the soul*” (Gray, 2024, p. 5).

¹⁹ <https://blog.gdeltproject.org/?s=dictionaries>).

Musil's (1999, p. 73, also Hayes, 2025) idea of an interrupted attention ("thinking in leaps"). The latter seemed a more sensible notion of attention as thinking in leaps is what happens in fact, that is, paying attention to the unexpected. Doing so gives us a leg to stand on: The idea that distraction is but another way of paying attention to something else, unexpected or not²⁰.

Voluntary and compelled attention may occasionally be difficult to unravel, being two sides of the same coin, a fulcrum (Florensky, 2004, 'Letter Six. Contradiction', p. 109) around which both revolve. Voluntary as a "fork in the road" attention; compelled as being aware without paying full attention while tilting at scale to react to unexpected events. Compelled attention makes good on the stamped conditions ever cautious public figures are working in, often drawing on the cues circumstances offer in changing environments.

To craft the present lexicons, www.wordhippo.com and www.thesaurus.com came in handy to ramp up the binary lexicon of voluntary and compelled attention (Note 1). Noticers of items unnoticed, the lexicons are about any word that contains a hint of voluntary or compelled attention. Theory-based lexicons, one certifies on stories (2.2 Stories) known to contain a specific theme or idea. One then bears repeating the corroborated lexicons to analyze Public Statements. Also, stories are the products of solitary concentration where Public Statements are often the products of initial exchanges before being delivered.

Insert Table 1 about here

2.2 Stories

Analyzing stories aims at confirming the attention lexicons. Simultaneously, the same stories are used as biscripts, as archaeologists say, for Public Statements, going from the knowns to the unknowns. Tales map a cast of various characters and epochs dealing with attention, voluntary, compelled, or both. One expects markers of attention to confirm their incidence in stories. Touchstones for societal changes, stories brought to bear should reveal more about events than history, always coming after the events.

- St. Augustine "*Confessions*" (2008; Karfíková, 2021; Nawar, 2020). By any measure, for St. Augustine, stepping up voluntary attention makes 'confession' possible with compelled attention expected to creep down: Both well-paced and transformative unfolding's.

²⁰ Writes Ryle (1949, p. 34), opposing attention to distraction would be no more than a category mistake, say, a misnomer.

“Great is the power of memory, a fearful thing, O my God, a deep and boundless manifoldness; and this thing is the mind, and this am I myself”

(Saint Augustine, Book X, Chapter 15).

- Rousseau’s (1973/1781) *“Confessions”* offer a chameleon profile,²¹ that is, rewiring himself when needed. Rousseau looks to justify himself where Augustine shows his gratitude to The Lord.
- Kafka’s (1992) *“Metamorphosis”* (about opacity and indifference).

“Als Gregor Samsa eines Morgens aus unruhigen Träumen erwachte, fand er sich in seinem Bett zu einem ungeheueren Ungeziefer verwandelt.”

“As Gregor Samsa awoke one morning from uneasy dreams he found himself transformed in his bed into a gigantic insect.”

‘Samsa’ dies at the end of Kafka’s (1992) *“The Metamorphosis”*, so does ‘K’ at the end of the explosive engine *“The Trial”*. Both are parables for *“the purity and beauty of a failure”* before those in power, especially fathers (Benjamin, 2007, p. 145). We’ll discover a similar if less tragic end in Walser’s (2008) *“The Assistant”* (Benjamin, 2007, “Franz Kafka”, pp. 116-117). Recurrently sidetracked Kafka’s character Samsa is *“at the mercy of a machinery”* of family power (Benjamin, 2007, “Some Reflections on Kafka”, p. 141) despite Samsa’s serenity. As in *“The Trial”* (Kafka, 2015), such is the twists and turns story of Samsa that one may expect growing indifference to meaninglessness and exile. Written out of his people, Samsa finds no place in his world of oppression and dies as a cockroach.

- Musil’s (2021) *“The Confusions of Young Törless”* charts the cruelty of power gone awry with a struggle to adjust to conflicting (sexual) emotions in an inhospitable academia of the Habsburg Empire at the prophetic turn of the last century (Duttlinger, 2022a, pp. 157-203). *“The Confusions...”* is an *“attempt to control the mind (...) disrupted by moments of epiphanically intensified experience”* (Duttlinger, 2022a, p. 10).

²¹ *“The new hypocrite simply adjusts his conscience by ascribing noble, disinterested, and altruistic intentions to all his behavior. He is the sole instructor of his own conscience (...). At most, these sincere folk might from time to time confess to their only possible moral failure: the betrayal of their real inner self. Rousseau's Confessions is the acknowledged masterpiece of this technique. Hegel apparently expected these habits to become universal, and he saw before him an unchecked anarchy of puffed-up hypocrites.”* (Sklar, 1984, p. 58).

- Atwood's (2017) *"The Handmaid's Tale"*: A dystopia in a totalitarian religious state (Gilead) that forces 'handmaids' to conceive for entitled couples.
- John's Apocalypse (KJV), a swaying eschatology.
- Walser's (2008) *"The Assistant"*, "*a novel Kafka was very fond of*" (Benjamin, 2007, p. 116; Duttlinger, 2022a, p.14). Joseph, a youth mustered to assist a father in his work, in a family struggling to keep up appearances that finally went sour.
- Orwell's *"Nineteen Eighty-Four"* plea for attention (2004, p. 7): In Newspeak language, Oceania's Ministry of Truth (Minitrue, for news), of Peace (Minipax, for war), of Love (Miniluv, for law and order), and Economics (Miniplenty, for economics). Says Orwell (1984, *"Why I write"*, p. 6): *"I write it because there is some lie that I want to expose, some fact to which I want to draw attention, and my initial concern is to get a hearing."*
- Opposite the previous stories, one expects plain motionlessness in and immunity to both attention types in Pirsig's (1999) *"Zen and the Art of Motorcycle Maintenance"*.

Insert Table 2 about here

2.3 Public Statements (and their headwinds and caesuras)

Here one sees the world through the eyes of real people of different time zones spanning over sixty decades: Enticed by results from stories (about which we know something), then used as test beds to evidence the assumption one looks for in Public Statements (about which one knows much less). Truth is, the aim is also to infiltrate these reports and let them reveal what's hidden. Anyway, digital text analytics stands for a *'disobedient reading'* (Reade, 2024, on *'Paradise Lost'*), that is, reading against the grain, in other words, allowing to see what others do not see. These people are 'those in power', we do not know them intimately. Yet, ushering them, we see the world through real eyes (under the misty surface of their words). What they do matters for the world. Yet they are hardly part of our lives. Shirking a restrained Eurocentric account, we co-opted and panned key players of the Global South, India and China among other ones ²².

²² Population of India: 1.4286 billion; of China: 1.4257 billion; of EU: 448 million (sources : <https://www.worldometers.info/world-population/population-by-country/>; [https://ec.europa.eu/eurostat/web/interactive-publications/demography-2023#:~:text=On%201%20January%202022%2C%20there,the%20European%20Union%20\(EU\)](https://ec.europa.eu/eurostat/web/interactive-publications/demography-2023#:~:text=On%201%20January%202022%2C%20there,the%20European%20Union%20(EU).)). Anything one learns about giant nations as India and China should be relevant, esp. compared to the 448 million people of the 27 European member states (Wikipedia, January 2023; Dalrymple, 2024).

- The Bilderberg Reports (1955-2002): (<https://publicintelligence.net/bilderberg-archive/>; <https://www.bilderbergmeetings.org/>). Since its start in 1954, the annual Bilderberg Meetings are opportunities for informal talks between European and North American political leaders and experts (industry, finance, labor, academia and media). In principle, presentations and speakers names remain inaccessible.
- “Asiasphere”: President Xi Jinping, CN and “*Silk Road*”, 2012-2022, (Rudd, 2024): <https://www.mfa.gov.cn/eng/>
- “Indosphere”²³: Prime Minister Narendra Modi, IN (“*Golden Road*”) (2014-2024), Prime Minister Modi speeches to the Parliament: <https://eparlib.nic.in/>
- Pope Francis: 13-3-2013/19-1-2018: <http://w2.vatican.va/content/francesco/en.html>
- “Eurosphere”: President Ursula von der Leyen, European Commission, BE (1-12-2019/2-12-2021) Brussels, Statement by European Commission President Ursula von der Leyen: <https://ec.europa.eu/commission/presscorner/home/en>
- “Eurosphere”: ECB President Mario Draghi (18-11-2011/28-10-2019): <https://www.ecb.europa.eu/press/key/speaker/pres/html/index.en.html>
- NATO: Secretary Gen. Jens Stoltenberg/Secretary Gen. Mark Rutte (12-1-2022/17-10-2024): <https://www.nato.int/cps/en/natohq/opinions.htm>
- Jerome Powell, Chair FED, USA (22-2-2013/29-11-2021): <https://www.federalreserve.gov/>
- President Vladimir Putin: 111 speeches (December 2, 2020–March 14, 2022): <http://en.kremlin.ru/events/president/transcripts/statements>
- UN Secretary Gen. Guterres, USA (19-9-2017/24-9-2024): <https://www.un.org/sg/en>
- WW2: Legislative Reference Service of the Library of Congress (1944, February 23). Events leading up to World War II. Chronological History. United States Government Printing Office, Washington 1944 (1931-1944): <https://li.proquest.com/elhpdf/histcontext/10870-H.doc.541.pdf>
- Cuba: “*The Cuban Missile Crisis was the closest the world ever came to nuclear war*” (entering sentence of Kurt Wiersma and Ben Larson (1997) “*Fourteen Days in October: The Cuban Missile Crisis*”, (15-10-1962/29-10-1962): <https://www.yumpu.com/en/document/read/7364496/by-kurt-wiersma-and-ben-larson-kwiersmaaolcom-and-library>.

²³ The expression “*India Rising*” appears in various media (books, films, reportages, Dalrymple, 2024).

3. Analyses²⁴ and Results²⁵

“What is retained in the soul is the moment of insight rather than the place where the act came to pass” (Heschel, 2005, Prologue, p. 6)

“It is not a thing that lends significance to a moment; it is the moment that lends significance to things”. So writes Heschel (2005) in “The Architecture of Time” chapter (p. 6), which tells of the course of the following analyses. Call it purposiveness ... or attention. Meaning that attention is endowed with time, not space²⁶. The question of time in attention will come back in force (3.2 Public Statements: “The finitude paradigm”), allowing for a fitting understanding of the results with Heidegger’s (1962) thoughts on language and time in *“Being and Time”*.

It is tempting to highlight studies with positive results, absent the backwash of negative ones, the way of a fashion show. The name is ‘publication bias’, worth a red flag. We’ll come to negative results, yet still expressive, looking at them from a different angle, away from binary thinking (Nair, 2019; Oreskes, 2019; Houran & Horan, 2025), making a case for bringing in nuances and innovative ideas. Writes Houran (2025), *“You can only lose if you’re playing to ‘win’”*. The prejudice might be all the more sensible that Public Statements data concern various, sometimes polarized, even refractory, cultures and convictions.

Insert Table 3 and Figures 1 and 2 about here

3.1 Stories

It turns out the multifarious set of stories brought to bear have ‘voluntary attention’ in common, opposite public statements as we’ll see. Overall ‘voluntary attention’ in stories galore strengthens the cogency of this lexicon, only often absent in public statements. However the dangers of comparison, a look at Table 3 shows how stories, except counterexample Pirsig’s *Zen*, live out their voluntary attention to the inner world they came to penetrate. Toward an inside transformation, nobody knows. But it cannot be ineffective. It wasn’t quite mystical, except it was, as a union of body and mind:

- *Confessions*/ St. Augustine takes center stage with scaled-up crystal results (Table 1):
By any measure, St. Augustine is on his mettle with flat-out voluntary attention

²⁴ In Tables 3 and 4, Durbin-Watson test scores (control charts in SIMSTAT – Péladeau, 1996) are signaled when $>/< 2$.

²⁵ It is fitting to worry selectively, as Box (1976, p. 792) had it: *“Since all models are wrong the scientist must be alert to what is importantly wrong. It is inappropriate to be concerned about mice when there are tigers abroad”*. That is, if all models are wrong, some are useful.

²⁶ *“... time is unidirectional and has only one dimension, while space has three.”* (Craik, 1967, p. 67).

forward, while handling compelled attention under control (the game of mirrors of Figures 1 and 2). Writes Heschel (2005, p.6), “*A moment of insight is a fortune, transporting us beyond the confines of measured time*”. In this sense, “insight” - as momentary time notion - is perfect attention, ignoring frontiers. Looking at Fig.1 and Fig. 2, one sees cut-glass attention in St. Augustine, as one can read each moment along the line as a fact of attention, voluntary or compelled.

- *Confessions*/ R. Rousseau: As much inspired St. Augustine turns to his Lord (“*Great art Thou, O Lord*”), as much Rousseau offers a justifying and over-egged self-portrait. Anyway more ruminations (“*to quell his own guilt*”, Shklar, 1984, p. 58) than confessions (Table 3). Rousseau’s whirligig changes from procrastinating to cashing in for clearing himself when opportune.
- *The Confusions of Young Törless*/ Musil); *Handmaid’s Tale*/ M. Atwood; *Nineteen Eighty-Four*/ Orwell’s *roman à clef*: It is not a stretch to bring the three of Musil, Atwood, and Orwell together as all emerge robustly on steep voluntary attention forward with flickering compelled attention: In each of these stories, attention walks straight out at the service of power. “*The Party seeks power entirely for its own sake. We are not interested in the good of others; we are interested solely in power*” (Orwell, *Nineteen Eighty-Four*, 2004, p. 332).
- In both *Metamorphosis*/ F. Kafka (1992) (Fig. 3) and *The Assistant*/ R. Walser (2008), the rates of attention betray the increasing meaninglessness of their respective conditions (Samsa in Kafka, Joseph in Walser). Between accepting or leaving, both characters left, death for Samsa, quitting the job for Joseph.
- *Apocalypse*/ John, KJV: Intricate results suggest the presence of three of the four horsemen of the Apocalypse, conquest, war, hunger, death, in decreasing rate. The cubic regression seems the best fit for this mysterious text.
- *Zen and the Art of.*/ R. Pirsig (1999) doesn’t sound anything special except as counterexample showing the difference between relaxed meditation and attention.

Insert Table 4 and Figure 3 about here

3.2 Public Statements: The finitude paradigm

In stories (3.1), the storyteller imagines the tale in any time or space and writes it down. In the real - time-beset - finite world (3.2), imagining is staid and referring to attention makes for striking differences in emphasis, as in Table 4. In Heidegger (1962), “finitude of time” is part

of language. Thus, the clue of bringing together attention words and ‘finitude of time’ into a winning match to make sense of Public Statements in Table 4.

“Whenever something is interpreted as something, the interpretation will be founded essentially upon fore-having, fore-sight, and fore-conception. An interpretation is never a presuppositionless apprehending of something presented to us. If, when one is engaged in a particular concrete kind of interpretation, in the sense of exact textual interpretation, one likes to appeal [beruft] ²⁷ to what 'stands there', then one finds that what 'stands there' in the first instance is nothing other than the obvious undiscussed assumption [Vormeinung] ⁽²⁷⁾ of the person who does the interpreting. (Heidegger, 1962, paragraph 32, I., section 150-151, pp. 191-192).

The quote needs clarification, Heidegger being a far out reference but for philosophers ²⁸. For Heidegger, attention is naturally “attention-to”, that is, forward-driven. The keyword here is “*hendiadys*” ²⁹, a rhetorical figure making for two words coming together and united (Heidegger, 1962, I.5, p. 191; also Kermode, 2001). For Heidegger (1962, para. 32, I., section 150-151, pp. 191-192, note 3), the meaning of every word is taken for granted, that is, has a background, such as ‘having’ is ‘fore-having’, ‘conception’ is ‘fore-conception’, ‘sight’ is ‘fore-sight’. The idea, writes Heidegger, “*seems to be that just as the person who cuts off the first slice of a loaf of bread gets the loaf 'started', the fore-sight makes a start' on what we have in advance -- the fore-having*”.

Insert Figures 4 and 5 about here

With Public Statements, the deal is with nations and nationalisms (Hobsbawm & Ranger, 1984). The difference between expectations and fitful results, however the dated sources, could bring readers up short. One should avoid passing judgment on faraway nations of which we ignore much of their troubles, humiliations or feelings of powerlessness. There remains the scrap that “*the ultimate meaning of any utterance is created in the minds of its audience, not in that of the speaker*” (Dabhoiwala, 2025, p. 334, also pp. 15-18; Craik, 1967, pp. 78-79 cited previously). Truly, speech is action: “*The stroke of the whip maketh marks in the flesh: but the stroke of the tongue breaketh the bones.*” (Ecclesiasticus, 28, <https://www.bible.com/bible/546/SIR.28.KJVAEE>). Even so, of positive voluntary attention

²⁷ German word.

²⁸ Same remark for Collingwood (1992), referred to later on.

²⁹ Hendiadys, (from the Greek) meaning "one through two", is a frequent construction in German, also in Shakespeare (Kermode, 2001).

in Public Statements, there is not a shred of evidence (Table 4). All the same, nothing suggests Public Statements go haywire ³⁰. After all, public life seeks foreseeing, not mysticism, beset by the cognitive war landing around. One could read the downward trends of ‘NATO’, ‘FED’, ‘WWII’, and ‘Cuba’ on voluntary attention as if they felt not being on the warpath anymore. About President XI, given the number of statements extending over 10 years (Table 2), the significant downward trend on compelled attention (Fig. 6) is troubling, considering its effect on the audience.

Insert Figure 6 about here

The previous remark (3.) about “the backwash of negative results” comes pertinent. This is the moment for critical thinking and second thoughts to understand negative results with nuances, combining scholarship and imagination away from a zero-sum game. What leaks out from Table 4 is ‘compelled attention outweighing voluntary attention’. No decay nor the end of the road, just push and pull statements united in scattered attention blinking with flashes of light. In other words, public figures are alienated from their own attention (Appelbaum, 2024) by a push and pull reality, undercutting their own words, perhaps unaware of their audiences. Unless the attention compounds competed with each other within texts, resulting in none surfacing. Only Pope Francis and President Draghi show another way to be. Both nail down compelled attention, that is, scraps of animating insights away from boilerplate language. Upward compelled attention in both sparks insight, a flawless fusion of attention and knowledge, call it their “*karma*” for lack of a word for ‘historians of the future’ ³¹.

Apart from Pope Francis and President Draghi, calling in Collingwood (1992) here could allow for a more inspiring reading of the remaining statements. Collingwood reveals a clear distinction, laying: “*Consciousness is the root of knowledge, but it is not knowledge. Knowledge is a highly specialized form of consciousness containing many elements which are not present in simple consciousness*” (Collingwood, 1992, 4.3, p. 20 ³²). Adding: “*Until*

³⁰ Public figures do more than delivering speeches – *honi soit* –, which are but one stage, not the ultimate, of their vocation.

³¹ From a foray into Former ECB President Draghi’s 2024 praised report on the future of EU Competitiveness (<https://www.thewatcherpost.eu/draghis-report-on-the-future-of-eu-competitiveness-is-praised-by-epp-but-criticized-by-the-left/>): In this report to EU President von der Leyen, the entry “*slow*” appears 22 times in the first part of the report, 24 times in the second, and twice in his presenting the report to the EU Parliament (https://commission.europa.eu/topics/eu-competitiveness/draghi-report_en).

³² Collingwood’s 1992 “*New Leviathan*” contrasts Hobbes’ 1996/1651 “*Leviathan*” with the ongoing nuances of the social contract and levels of awareness.

consciousness is made an object of reflection there can be no knowledge, because there is no knowledge without, first, the performance of certain specialized operations of thought and, secondly, consciousness of these operations as having been actually performed: which is a second-order consciousness” (4.31, p. 20). The knack here is to see this second-order consciousness as nothing else than attention. There must be consciousness in Public Statements, but not always that “second-order consciousness”, the signature of attention. Collingwood adds: *“I hear a roaring noise. Having fixed my attention on it by an act of second-order consciousness whose practical aspect is what I call selective attention or the focusing of my consciousness on that noise and away from other things”* (4.33, p. 20). Selective attention breaks it up into words: Vocal words if in language, gesture-words if in gesture (Collingwood, 1992, 6.12, p. 40). Following this reasoning, ripples in Table 4 could mean that consciousness is present while second-order consciousness is not, except, again, in Pope Francis and President Draghi. This mindset could make sense of how attention, voluntary or compelled but present, ramble up and down in Bilderberg, President Modi, President von der Leyen, President Putin and Secretary-General Guterres, all commonly time-obsessed. The logical answer to nonsignificant results would be something like consciousness without-second-order consciousness, not satisfying, but the best one to offer so far³³. Not seeing it this way risks falsifying the content and history of these documents while failing to alight on new visions. As about Europe³⁴, Stefan Zweig (2014, p. 110; Musil, 1999; Janik, 1981; Luft, 1992, p. 904) expected more and better than unpleasant unintelligibility eroding public confidence. progressively

4. Coda: Consciousness, knowledge, and attention are coterminous threads

Exploring attention turned into an unexpected meeting with ‘attention-to’ as “hendiadys”. Could it be thoroughly further explored, this insight could enrich social science productions. Collating psychology, literature, and philosophy was not the expected end of “the crisis of attention”, say forging connections beyond the usual model. To sum up: We ground out information laying hidden in the depths of texts. Lexicons, digital text analytics, numbers, and graphs were then caught to assess and extract attention from words in texts. Well-founded

³³ NATO, FED, WWII and Cuba too point downwards, the issues of which, although serious, were under control as time went. Words like ‘victory’ or ‘winning’, not part of the lexicons, do probably much to topple attention rates, with time becoming irrelevant with lower risks of conflicts.

³⁴ For example, the hard-to-shake off impression of a European idea “*for it belongs only to a thin upper layer that has not taken root in the humus of the peoples*” (<https://www.friendsofeurope.org/insights/critical-thinking-2024-a-decisive-year-for-europe/>).

lexicons on stories were then applied to public documents. Results of Table 3 witness the truth of both attention lexicons. Baffling is the contrast between Plato's earlier comment on attention and the results of Table 4 for most of the statements except those, eye-catching, of Pope Francis and President Draghi. Both walk the line between paying attention and the needs of the moment, adding to our understanding of their action and their being observant of the nuances of attention itself. Besides, it takes an instant to grasp the gulf between results in Table 3 and those in Table 4. At a first pass, there is no highway to voluntary attention in Public Statements. Perhaps a matter of different priorities or cultures, or only a disregard of 'the power of speech' (Dabhoiwala, 2025, chapter I).

4.1 Key takeaways: Tiptoe ideas and a toolkit for vigilance

On voluntary attention, novelists earn their keep. On world affairs, perhaps the present observations are mirrors of social changes (Dabhoiwala, 2025), leading enmeshed rulers to fail winning their audiences as if staying behind their fourth wall. Then this: Tiptoeing in step with Prigogine and Stengers (2018) view of "*order out of chaos*", what comes out of the present query is that attention is anything but stable state. If so, if fresh order does come out of chaos, then the instability noticed in Public Statements could be a promise of order to come (and in social developments at large) after a time of uncertainty. "*Such concepts, which fit within the social and individual time scales of Braudel, have never been systematically developed in the social sciences*" (Alvin Toffler, Foreword, p. xix to Prigogine and Stengers, 2018; Braudel, 1982). So, the book title "*Order Out of Chaos*". All the more so there is further timely optimism from Taleb's side and his 2013 "*Antifragile: Things that Gain from Disorder*". So much for the ritual of renewal.

All told, text analytical forensics finds legitimacy in shrouded times. Such tailing improves clairvoyance by eluding the trap of surprise amid blinding chaos and other cover ups. In plain words, delving proper texts helps foresee and orient tomorrow's opaque reality toward new visions, away from otherwise impenetrable power centers. That because of the vigilance that digital text analytics paves the way for.

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Table 1. Corpus I: Stories

	Divisions	Total Words	Different Words
<i>Confessions</i> /St. Augustine	13 chapters/25 modules	111,955	7,366
<i>Confessions</i> /J. J. Rousseau	12 chapters/40 modules	272,013	12,075
<i>Metamorphosis</i> /Kafka	3 chapters/20 modules	22,158	2,876
<i>The Confusions of Young Törless</i> /Musil	29 chapters/20 modules	56,054	5,846
<i>The Handmaid's Tale</i> /M. Atwood	16 chapters	98,766	9,053
<i>Apocalypse</i> /John, KJV	22 verses	12,394	1,312
<i>The Assistant</i> /R. Walser	7 chapters/20 modules	86,215	8,260
<i>Nineteen Eighty-Four</i> /G. Orwell	3 chapters into 24 sections/50 modules	100,323	8,914
<i>Zen and the Art of Motorcycle Maintenance</i> /R. Pirsig	32 chapters/50 modules	99,703	8,231
Total		859,581	

Table 2. Corpus II: Public Statements

	Divisions	Total Words	Different Words
Bilderberg Reports *	39 reports/1954-2002	1,173,832	39,706
Pres. Xi. J./PRC **	141 speeches/60 months/Feb. 20, 2012-Feb. 5, 2022/ mod. 60	254,263	10,037
Pres. N. Modi/India	27 speeches/June 6, 2014-Dec. 2, 2024	140,550	8,809
Pope Francis	58 speeches/March 1, 2013-January 8, 2018	1,085,893	22,292
Pres. U. von der Leyen/ EU	161 speeches/23 months/(Dec. 1, 2019-Dec. 2, 2021	184,322	8,680
Pres. M. Draghi/ECB	161 speeches/62 months/Nov. 18, 2011-Mar. 14, 2018 Apr. 11, 2018-Oct. 28, 2019	346,742	10,170
Secr. Gen. Stoltenberg & Rutte/NATO	59 speeches/36 months/Jan. 22, 2022- 2019-Oct. 10, 2024	171,941	6,768
Chair J. H. Powell/FED	93 speeches/61 months/Feb. 22, 2013-Nov. 29, 2021	185,906	8,662
Pres. V. Putin/ Russian Federation ***	111 speeches /13 months/Dec. 2, 2020-Mar. 14, 2022 **	271,849	11,590
Secr. Gen. Guterres/UN	8 important speeches/Sep. 19, 2017-Sep.24, 2024	22,672	3,682
Events leading up to WW II (1931-1944) *****	Chronological History: 1931-1944	170,125	10,663
Cuba: “Fourteen days”: 15-10-1962/29-10-1962 *****	14 days: October 15 to 29, 1962	14,349	2,638
Total		4,022,444	

* <https://publicintelligence.net/bilderberg-archive/> (1954-2002)

** https://www.fmprc.gov.cn/mfa_eng/wjdt_665385/zyjh_665391/

*** <http://en.kremlin.ru/events/president/transcripts/statements>

**** <https://li.proquest.com/elhpdf/histcontext/10870-H.doc.541.pdf>. (Events leading up to World War II chronological history of certain major international events leading up to and during World War II with the ostensible reasons advances for their occurrence 1931-1944).

***** Kurt Wiersma and Ben Larson “Fourteen Days in October”:

<https://www.yumpu.com/en/document/read/7364496/by-kurt-wiersma-and-ben-larson-kwiersmaaolcom-and-library>

Table 3. Statistical regressions: Stories

	Voluntary Attention				Compelled Attention		
Texts	R^2	df	F		R^2	df	F
Confessions/St. Augustine	.21 ↑	1.23	5.99* # dw=1,34		.18 ↓	1.23	4.99* dw=1,69
Confessions/J.J. Rousseau	.30 ↓↑	2.37	7.8** dw=1,64		.01	1.38	.4 (ns) dw=1,62
Metamorphosis/ Kafka	.35 ↓	1.18	9.9** dw=2,92		.00	1.18	.76 (ns) dw=2,49
The Confusions of Young Törless /Musil	.36 ↑	1.18	10.3** dw=1,46		.04	1.18	.7 (ns) dw=2,52
The Handmaid's Tale/M. Atwood	.35 ↑	1.14	7.6** dw=2,30		.05	1.14	.72 (ns) dw=1,80
Apocalypse/ John, KJV	.51 ↓↑↓	3.18	6.3** dw=1,13		.06	1.20	1.2 (ns) dw=1,99
The Assistant/R. Walser	.30 ↓	1.18	7.7** dw=2,17		.22 ↓	1.18	5.0* dw=1,85
1984/G. Orwell	.10 ↑	1.48	5.3* # dw=1,47		.00	1.48	.9 (ns) dw=2,34
Zen and the Art of./R. Pirsig	.00	1.48	.3 (ns) # dw=2,15		.00	1.48	.8 (ns) dw=1,98

* $p < .05$; ** $p < .01$; *** $p < .001$; Durbin-Watson test (dw '> / < 2') (control charts in SIMSTAT) marks the parting.

Note 1. ↑ and ↓ specify the trend(s) of the regression.

Control chart: Uppermost point 16 > 3.0 SD in St. Augustine (voluntary attention).

Control chart: Lowermost point 31 < -3.0 SD in Orwell (voluntary attention).

Control Chart: Uppermost point 22 > 3.0 SD in Pirsig's Zen (voluntary attention)

Table 4. Statistical regressions: Public Statements

	Voluntary Attention				Compelled Attention		
Records	R^2	df	F		R^2	df	F
Bilderberg Reports	.00	1.37	.75 (ns) dw=1,35		.05	1.37	.17 (ns) dw=1,24
Pres. Xi J./PRC	.00	1.58	0.7 (ns) dw=1,63		.07 ↓	1.58	4.8* # dw=2,18
Pres. N. Modi/India	.04	1.25	.97 (ns) dw = 2,41		.00	1.25	.0 (ns) dw=2,30
Pope Francis	.04	1.56	2.5 (ns) dw=1,90		.15 ↑	1.56	10.1** # dw=1,50
Pres. U. von der Leyen/EU	.04	1.21	.97 (ns) dw=2,22		.05	1.21	1.1(ns) dw=1,94
Pres. M. Draghi/ECB	.00	1.159	1.0 (ns) dw=1,77		.05 ↑	1.159	9.3** # dw=1,95
Sec. Gen. Stoltenberg & Rutte/NATO	.07 ↓	1.57	4.6* dw=1,96		.05	1.57	3.3 (ns) dw=1,65
Chair. J. H. Powell/FED	.06 ↓	1.91	5.6* # dw=2,07		.01	1.91	1.1 (ns) dw=1,80
Pres. V. Putin/ Russian. Fed (Note 2)	.05	1.23	1.3 (ns) dw=1,51		.08	1.23	2.0 (ns) dw=1,51
Sec. Gen. Guterres/UN	.00	1.23	.04 (ns) dw=2,28		.08	1.23	1.9 (ns) dw=2,27
Events Leading up to WWII (1931-1944)	.81 ↓	1.12	52.0*** dw=1,72		.42 ↓	1.12	8.7** dw=1,66
Cuba: “Fourteen days”: 15-10-1962/29-10-1962	.42 ↓	1.12	8.6** dw=1,55		.17	1.12	2.4 (ns) dw=2,11

* $p < .05$; ** $p < .01$; *** $p < .001$; Durbin-Watson test (dw ‘>/< 2’) marks the parting.

Note 1. ↑ and ↓ specify the trend(s) of the regression.

Note 2. Lowest point on “voluntary attention” (Fig. x) is February 21, 2022, viz. 3 days before the Russian Military Operation (February 24, 2022).

Control chart: Uppermost point 26 > 3.0 SD in President Xi (compelled attention).

Control chart: Lowermost point 2 < 3.0 SD in Pope Francis (compelled attention).

Control chart: Lowermost points 34, 66, & 76 < 3.0 SD in President Draghi (compelled attention).

Control chart: Uppermost point 9 > 3.0 SD in Chairman Powell (voluntary attention)

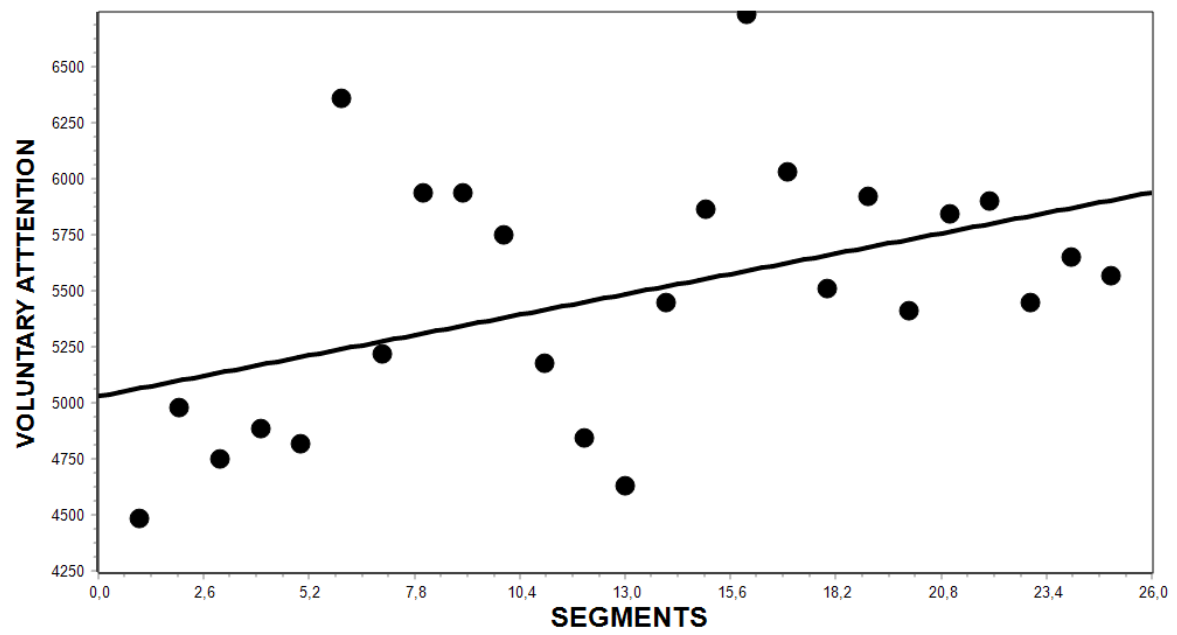


Figure 1. Voluntary attention in St. Augustine's *Confessions*

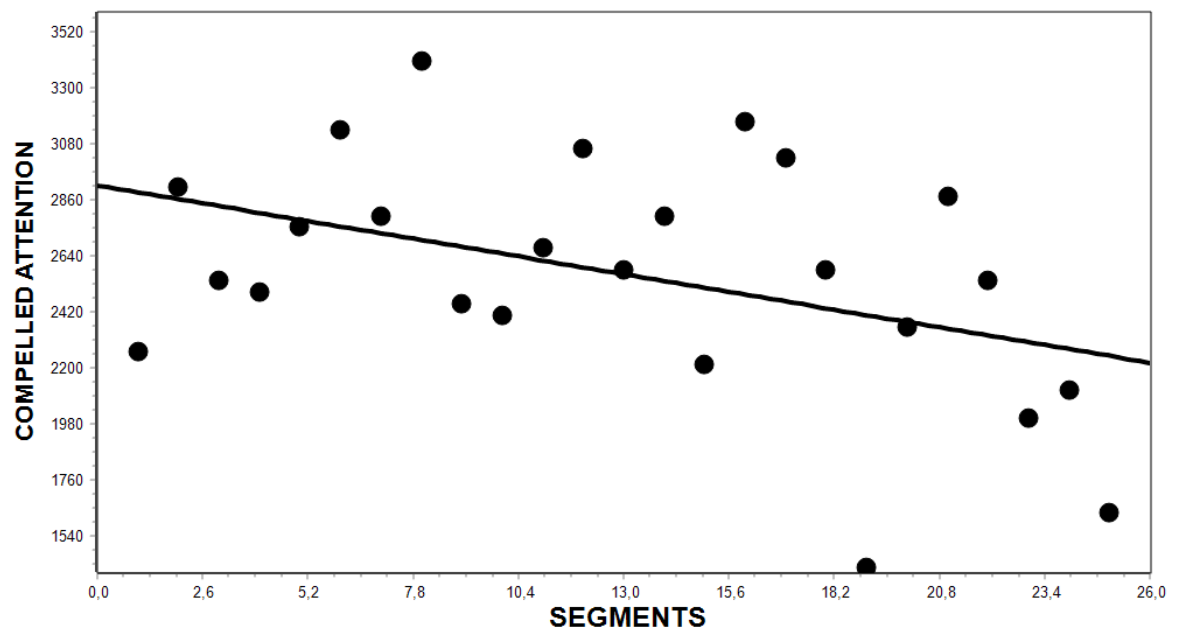


Figure 2. Compelled attention in St. Augustine's *Confessions*

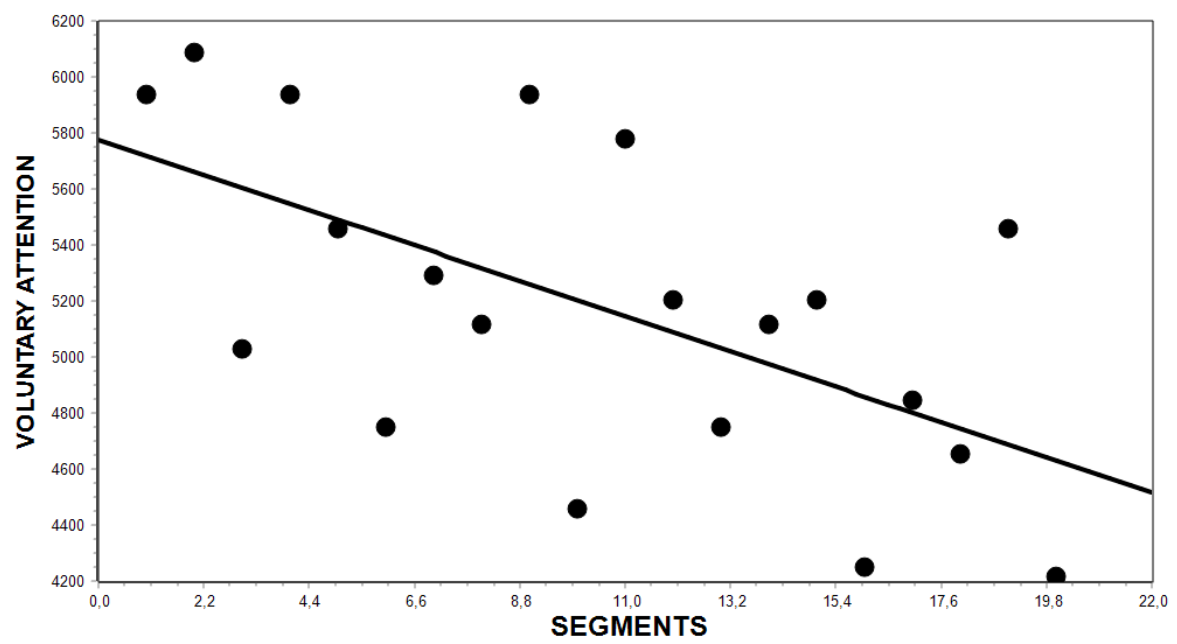


Figure 3. Voluntary attention in Kafka's *Metamorphosis*

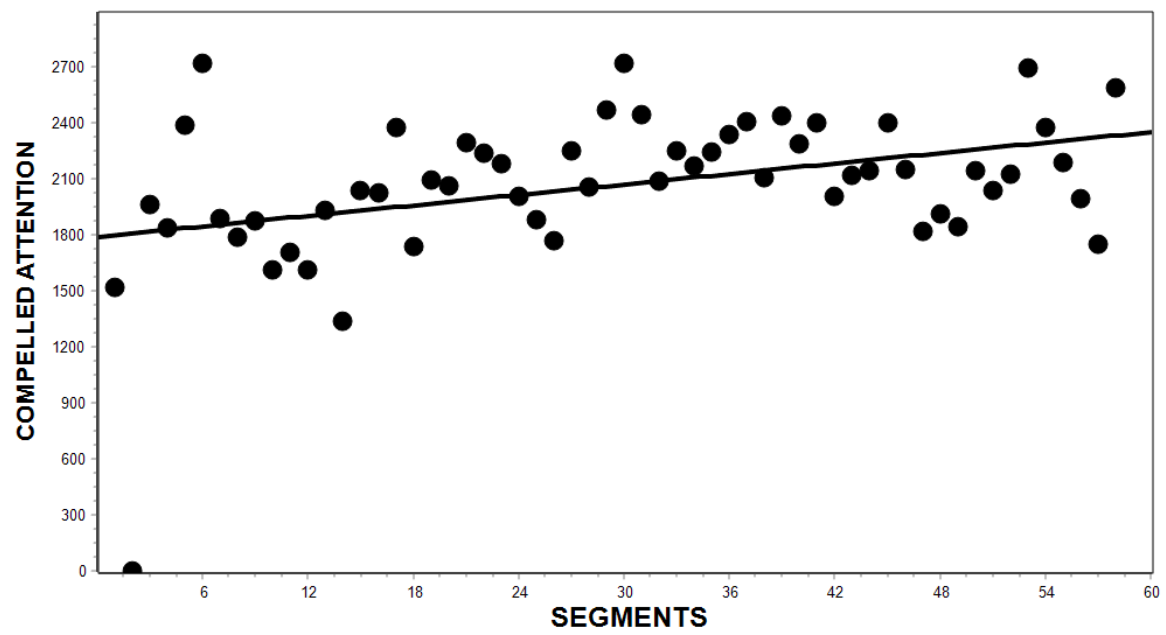


Figure 4. Compelled attention in Pope Francis' speeches

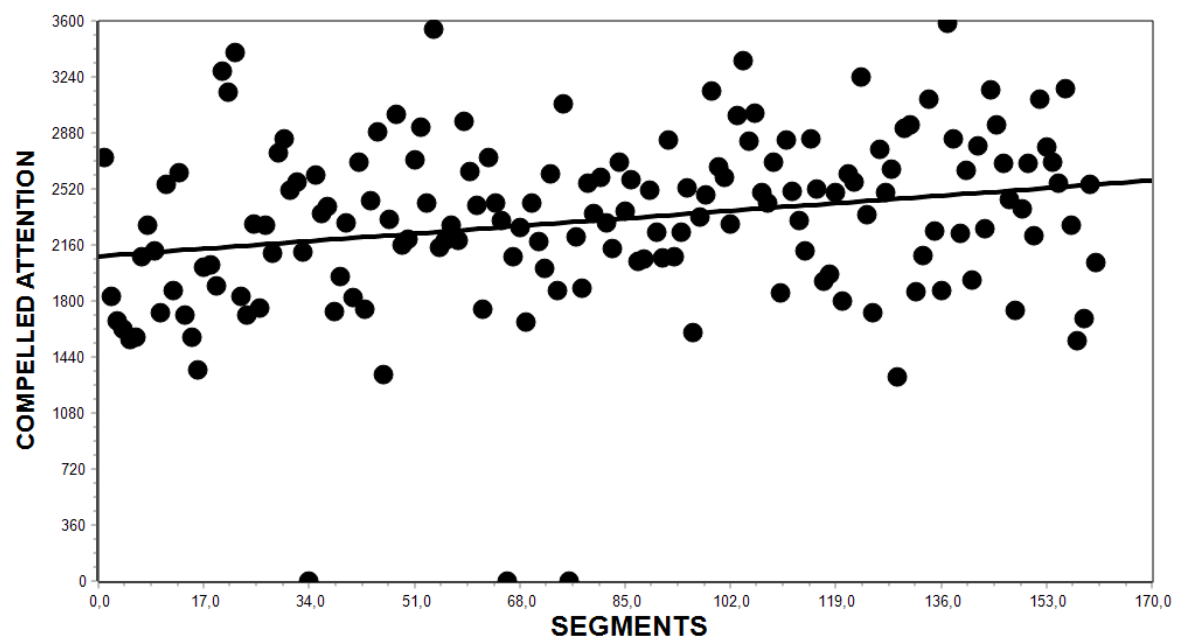


Figure 5. Compelled attention in President Draghi's speeches

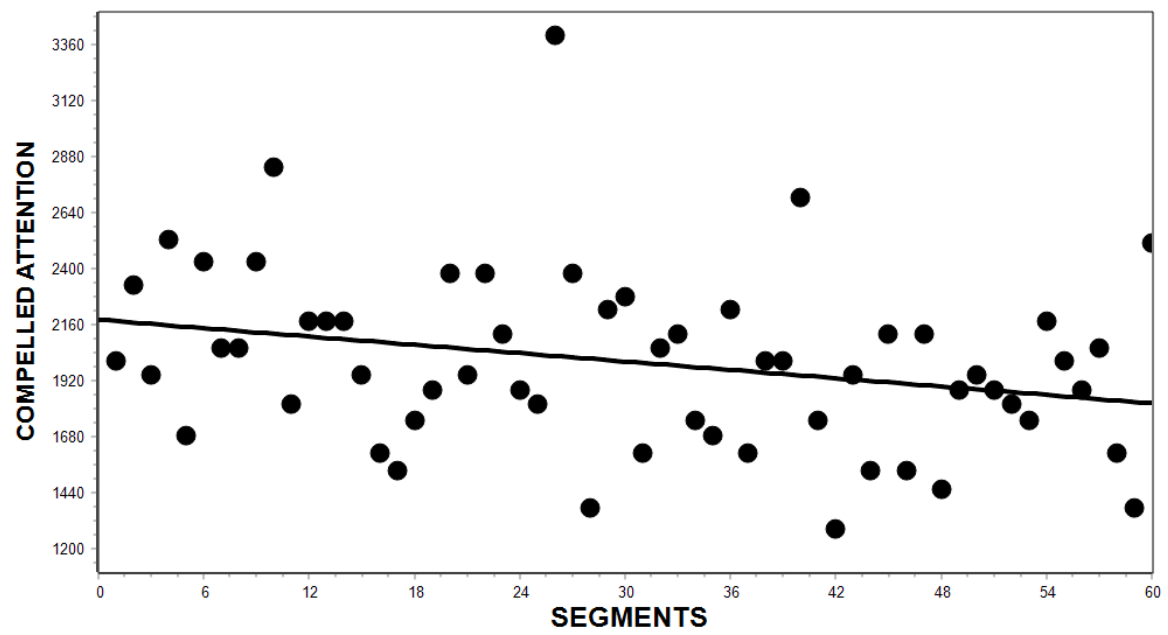


Figure 6. Compelled attention in President Xi Jinping's statements

Note 1. The “voluntary attention” and “compelled attention” lexicons³⁵

The voluntary attention lexicon contains 359 entries (words and root words, for example: *notic.* for ‘notice’, ‘notices’, ‘noticeable’, etc.). Entry *thought* remains as is with *thoughtf.(ull* while entry *thoughtl.(ess.* goes to compelled attention.

The compelled attention lexicon contains 322 entries (words and root words, for example: *interrupt.* for ‘interruption’, ‘interrupted’ etc., or *nonchalan.* for ‘nonchalance’, ‘nonchalant’, or *surpri.* for ‘surprise’, ‘surprising’ etc.).

³⁵ Lexicons were formatted to the text-analytic software PROTAN (Hogenraad et al., 2003; <https://archive.org/search?query=Hogenraad>).

Note 2. Declaration of Conflict of Interest

I report no conflict of interest relevant to this study nor suspicion of dual use and misuse nor experiment on people (ALLEA 2017). This study did not depend on any private or public grant, think tank, forum, foundation, AI or robots.

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